1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

846 [292] five days. This is the belt also worn in mourning for a child and by a girl at puberty. I was not told of restrictions on the father's conduct, but if he is seeking a vision at this time he fasts of necessity for some days.[78]

856 The attending women pinch up the baby's nose and smooth its features to make it handsome. They are especially careful with a boy to straighten and massage his legs so that he may become a good runner.[79] A tight belt of buckskin is put on a girl baby so that she 853 will not become stout. The baby is put to breast immediately. Expectant mothers massage the breasts and squeeze out the first milk.

846 The stump of cord falling off after five days, the navel is greased in order to help it heal. The stump, wrapped in buckskin, is put away by the parents with those of other children. Some precaution is taken to preserve it, at least during the early years, else the baby will die, but it is certain to disappear by the time he is grown. Should the baby die the cord is replaced to be burned with the body.

801 The several references to five-day periods, and we may add the five-day monthly seclusion of women, deserve a word of comment. To be sure there is some basis in fact for this; menstruation, post-natal placental flow and hemorrhage, and the sloughing of the cord do commonly occupy some such period. However, in consideration of individual variation, it is clear that the stated five is but another application of the Klamath pattern number.

852 [171] There is no formal celebration at the birth of a child, as among the Wishram.

856 Some other practices pertaining to childhood may also be noted here. Deciduous teeth are pulled out by the mother as they loosen so that the permanent teeth will erupt in their proper places. This has actually such an effect as well as stimulating the growth of the second dentition. There are no customs regarding these teeth; they are thrown away.

A little girl's hair is made to grow long and thick by singeing it with a lighted splinter of a lightning-struck tree. This is not done for boys.

845 [171] There is no special attitude toward twins (lubĭ'ala) so far as I could discover. This is noteworthy because of the fear of twins mani-

[78] Modoc parents abstain from meat for ten days after the birth, eating only roots. They sweat for five days and then throw away their garments (Gatschet, 1:91).

[79] The Modoc method is described by Gatschet (*loc. cit.*).

	Kl	Mo	Sk	Sw	At	Aw	Ae	Wt	Wn	Ws	Mh	Mp	Hp	Hm	Ms	My
Cradles																
3263. 2 cradles used successively	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-
3264. Both same shape	-	-	-	+	-	+	-	+	+	+	+	+	+	+	+	-
3265. First lacks hood	+	-	-			+	+	+	+	-	+	-	-	-	-	-
3266. Different shapes	+	+	+	-	+	-	+	-	-	-	-	-	-	-	-	-
‡3267. 1st cradle used for about ... days		28	28	5	+	+	+	28	28	28	+	.	28	28	+	-
3268. Used until cord drops off	-	-	-	+	+	+	+	-	-	-	+	.	-	-	-	-
3269. Made before baby born	-	-	-	+	-	½	-	-	-	-	-	+	.	-	+	+
3270. Presented to mother after child born														.	½	-
3271. Made after baby born	+	+	+	-	+	+	+	+	+	+	+	-	.	+	-	-
3272. Bad luck if made before birth	+	+	+	-	+	-	-	-	-	-	+	.	-	-	+	-
3273. Tied on tree when discarded	-	+	½	½	+	+	+	-	½	½	-	-	½	-	-	-
o3274. 2d cradle used for ... years	1+	1+	1+	1+	1+	1+	1+	1	1	1	1+	1+	1+	1+	1	1+
3275. Made by maternal, paternal grandmother	+	+	-	+	-	+	-	+	+	+	+	+	+	+	+	-
3276. Made by mother	+	+	-	-	+	-	-	+	+	+	+	+	+	+	+	-
3277. Made by woman specialist	-	+	-	-	-	-	+	+	-	-	-	.	-	.	-	-
3278. Made by paternal grandfather	-	-	+								-	-	-	-	-	+
3279. Man makes cradleboard	+	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-
3280. Cradle must be finished same day begun	-	+	-				+	+	-	-	-	.	-	.	-	-
3281. Discarded cradle tied on tree	-	-	-	½	-	-	-	-	-	-	-	-	-	-	-	-
3282. Discarded cradle kept in house	-	+	+	-	+	+	+	+	+	+	+	+	+	+	+	+
3283. Used for several children	.	+	+	-	+	+	+	+	-	-	+	-	+	+	+	+
3284. Vegetable diapering material	½	½	½	-	½	½	½	½	½	½	-	½	-	½	½	½
3285. Skin diapering material	-	-	-	½	-	-	-	-	-	-	+	-	+	-	-	-
3286. Infant wrapped in skin	-	+	+	+	½	+	+	+	+	+	+	+	+	+	+	+
Nursing																
o3287. Infant nurses after ... days	½	2	1	2	2	1	1	1	1	1	1	0	1	1	1	0
3288. Colostrum milked out	+	+	½	½	½	+	½	+	+	+	+	-	+	+	½	+
3289. Milked onto hot rock or coals	½	½	+	+	½	+	½	-	½	½	-	-	-	-	-	-
3290. Denied to baby	+	+	+	+	+	+	+	+	-	+	+	-	+	+	+	+
3291. Infant fed gruel, first 2-3 days	-	-	½	-	-	-	½	-	-	-	-	-	-	-	-	-
3291a. Infant fed water, first 2-3 days	+	+	-	.	+	-	-	-	-	-	-	+	-	-	+	+
3292. Nursed whenever cries	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
o3293. No intercourse between parents for ... months	-	½	½	-	-	-	-	-	2	2	.	.	½	1	0	1
Weaning and Discipline of Children																
3294. Weaning as soon as teeth appear, regularly	-	-	-	+	-	-	.	-	-	-	-	-	-	-	-	-
3295. Early weanings, occasionally	+	+	+	+	+	+	+	+	+	+	+	-	+	-	+	+
3296. Pregnancy cause of	+	+	+	+	+	½	+	+	+	+	+	-	+	-	+	+
3297. Sickness of mother cause of	+	-	+	+	+	+	+	+	-	-	+	.	+	+	+	+
3298. Infant taken to mother's relatives	+	+	+	+	-	-	-	+	-	+	-	-	-	+	.	.
3299. Mother keeps out of baby's sight	+	+	+	+	-	-	-	-	-	+	-	.	-	+	.	.
3300. Mother puts bitter substance on nipples	.	.	½	+	+	-	-	-	-	-	-	-	½	-	½	½
3301. Mother frightens child	.	.	-					½	½		-	-	-	½	-	-
3302. Child fed larger quantities solid food											+	+	+	-	+	+
3303. Child usually nurses until he stops of own accord	+	+	+	-	+	½	+	+	½	+	+	+	+	+	+	-
3304. Night "cry babies" bathed	+	+	+	-	-	+	-	+	-	+	+	+	+	-	+	-
3305. Infant's ears pierced, if cries excessively	-	-	-		½		+	-	+	-	½	-	-	-	+	-

000 Cradles.--

3263. For cradles, see also elements 1342-1387.

3267. NF: When child about 1 week old is put in first cradle.

3269. AW: Made "way ahead of time. Even if baby dies, they put him on it and bury him."

3273. SE: Hung facing E; WM, WS: facing N. SW: First and second cradles tied on tree when discarded, "so child will keep on growing." NF: First cradle given away.

3274. SW: Flint pendants tied to second cradle; these put on because "when child laughs, makes faces while asleep, it is because little lizards are saying to child 'I'll hit you to make you laugh.' So of course child must laugh. In order to frighten these little lizards away, tie pieces of flint on each side of cradle, near baby's face." AW: At night, however, child sleeps between parents, not on cradle; "sometimes one of parents rolls over and kills a baby, sleeping this way." WT: 2-3 years. Child of 2 1/2 - 3 years packed in second cradle on long trips (as, for example, to Hyampom, 27 miles). Child's feet dangle over bottom of cradle; "sometimes child walks for a way, with the cradle on his back, like a turtle!" WM: 2-3 years. WS: 1-2 years. NS: 1-2 years.

3281. SW: See note 3273.

[854] 3284. Kl, SE, At, AW, WT, WM, WS, MF, NM, NS: Dry grass, softened by mashing, put under child. Mo, AE: Sagebrush bark, softened by mashing, put under child. MV: Shredded willow bark, prepared yearly by midwives (soaked over winter, dried, shredded), sold for purpose. SE: Older children try to secure infant's soiled diapers and bury them; gives them luck in finding bird-nests with eggs in them; eat eggs.

3285. SW: Also stuff bottom section of sitting cradle with buckskin.

3286. At: Wildcat skin.

Nursing; weaning and discipline.--

[853] 3287. Kl: 2-3 days. AW, AE, WS, MM, NF: 1-2. WT, NM: 1-3.

[853] 3288. No specific term for colostrum; referred to in English as "water milk." SE: Breasts cut [sic] with sharp piece of flint, squeezed, to milk out colostrum. Cutting denied by Kl, Mo, MM, MF, NF, NM, NS, MV. SW: Breasts massaged with basket cap, which is placed over them, in order to milk out colostrum; also massage them thus when they ache; if do not, breasts become feverish. At: Milk out colostrum by rubbing breasts with hands; put warm rock between breasts, then massage them again. After colostrum milked out, "then the white [milk] comes; that's the time. Pretty hard work, to make that white one [milk] come." Baby does not suck, usually, for 2 days. AE: "White milk takes 2 days to flow for older woman; for younger perhaps 1 day." WT: "Water" flows from breasts 1-3 days after birth, even if flow begins 2 days or so before

childbirth. They never feed this 'water' to a child; it's not real milk, but water, they claimed, that comes ahead of milk. It is milked out. A newborn baby can go for 3-4 days without anything to eat; it doesn't hurt it, as it would a child a month or so old." NS: After colostrum milked out, brush breasts with dry soaproot brush, "to make all the good [white] milk come together." Never feed baby colostrum; "wouldn't think of doing this"; usually child nurses after about 1 day. No milking of breasts before baby born to express colostrum.

[853] 3289. Kl, Mo, At: So that white milk will flow more quickly. At, WS: Colostrum milked into small basket, contents of basket poured onto hot rock, to make milk flow quickly. Denied by all Maidu, Wisenan groups. AE: Milked onto hot rocks to burn it up, so flies will not bother mother or infant. WM: If woman loses baby, and milks out her breasts, she does not let her milk fall on hot rocks, but on grass; "because when women used to let it fall on hot rocks, they found they had only a little milk when they had their next baby."

3291. SE: Quail, rabbit gruel. AE: Shell, vegetable gruel.

3293. Mo, SE: 2-3 months.

3296. AW: If mother pregnant, child stops nursing of own accord.

3300. SE: Pitch and sour medicine; NP: Cascara (juice?); NS: pitch and charcoal; MV: burnt tarweed.

3301. WM, WS, NM: Mother warns child he, she is drinking worm; puts worm on breast, near nipple.

3303. AW: But "make fun of large child if he still nurses; say he's 'no good, no good; don't touch him.'" WM: If wean child quickly, will conceive again quickly; but if continue nursing child, will not conceive for several years.

3304. Child up to 2 years old or so bathed with warm or cold water if cries at night, to make it sleep. Sometimes have to bathe child thus twice nightly, each night, until break child of crying.

3305. At: Baby may cry because dreaming bad dream. WT: As regards disciplining of older children, informant stated that, "children were whipped in a group, never singly; after several children had done wrong at different times they were finally gathered together, and 1 special man in the village whipped each child. The largest boy in the group was the first to be whipped. A basket was put over a little girl's head (of 3 years or over) if she was to be whipped. They used a bowstring and whipped a boy on the back, or anywhere; girls they switched on the legs only. The person doing the whipping held the child; he left large welts on them, so they'd listen to him next time." Whippings were administered any time, whenever children became "mean" or got into mischief. A rich man (not chief, but next to chief in im-

842 [p. 340A]
hopes to have many sons, but the inevitable is accepted philosophically.

843 The sex of the child is not entirely left to chance, for certain traditional precautions are taken. A man does not cut wood while his wife is pregnant lest she have a girl. He may also hang a tiny bow and arrow in his house to assure the birth of a boy. If a girl is born, the opposite sex may be assured for the next child by turning over the afterbirth.

844 The arrival of the first child is of special significance. It is said that at this time [821] there will be strong winds and thunder.[2] This [787] is also a propitious time for a man to seek supernatural power in the mountains. In spite [593] of the great importance attached to the birth of the first child there is nothing to indicate that he will be shown any favoritism. On the contrary, he will probably learn adult activities at an earlier age than his younger siblings and will be expected to assume a certain amount of responsibility in caring for younger children in the family.

At delivery, a soft pad is arranged to receive the child.[3] The umbilical cord is tied with the mother's hair and cut with an obsidian knife. The cord is buried when it drops off, or sometimes kept and wrapped in a piece of buckskin to be worn around the child's neck for luck. The navel is anointed with squirrel grease to hasten healing. As a general rule the afterbirth is disposed of at once by burial. Occasionally a woman throws the afterbirth away carelessly because she wishes to prevent future pregnancies.

846 The newborn baby is sponged off immediately with water, and the face and body are massaged and molded for the first time to conform to Klamath standards of beauty. He is kept beside the mother in the birth lodge during the four or five days of her seclusion. Once each day during this period the child is held over the heated rocks on which the mother lies, to insure his future health.

The infant is put to the breast a few hours after birth. The mother's nipples are squeezed and a hair worked around in them to start the 853 flow of milk. Thereafter the child is nursed whenever he cries. If the mother is unable to nurse her child, a wet nurse is called--generally a relative, but apparently any neighbor woman will do.

852 In many families presents are brought to the newborn child. A boy receives a tiny bow and arrow or small quiver, a girl a small digging stick or basket. These gifts are later hung from the hood of the child's cradleboard. As the presents are brought, a prayer or blessing is said "to encourage the child." Over a

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[2] Spier (1930), p. 55. None of our informants mentioned this.

[14] [3] The practices surrounding pregnancy, birth, and the care of the mother are described in detail by Spier, pp. 55 ff., and Voegelin (1942), elements 3007-3260.

852 boy one says, "May this one be a good hunter." For a girl the hope is expressed that "this one will be a good worker and dig many ipos [a root used as food]." These statements are amplified in many ways, according to the sentiments of the individual donor.

854 The infant is first placed in a willow or tule cradle,[1] usually prepared by the maternal grandmother. Several informants asserted that it would be bad luck to prepare the cradle before the child's birth; others seemed not to share this belief. The child remains on the basketry cradle for a fortnight to a month and is thereafter placed on a rigid cradleboard.

It is generally the father who makes the cradleboard although, once it has been made, it may be handed down from one child to the next or [764] even from one generation to the next. It is destroyed only in the event of the child's death, in which case the board and all other objects prepared for the child are burned with the body. After the father makes the cradleboard, the maternal grandmother fixes it for the child. She shows her daughter how to arrange the bedding on the board and place the infant on it with his legs straight and arms extended at his sides.

[854a] The child remains on the cradleboard for at least the first year of his life. Even after he can walk he is placed there to sleep; for "if you don't use a cradleboard, the child gets humpbacked." When the child no longer requires a cradleboard, he may still be tightly wrapped in a blanket at night to make him lie straight.

For the first few months of his life the child is cared for almost entirely by his mother with the occasional help of the grandmother. The father would be considered unmanly if he helped with the baby very much. The child is never left alone for more than a few minutes at a time, and then only if the mother knows he is sound asleep. At night the cradleboard lies beside the mother where she can reach out and nurse the child if he cries. During the day the board is propped up in the dwelling, or, if the mother is working elsewhere, she carries the cradle with her and sets it up near her work. While working in a canoe, the woman arranges the cradleboard in one end with a willow shade to protect the child from the sun. If she is busy digging roots or gathering berries or seeds, she sets the cradle against a near-by tree. At such times the child's hands may be unbound so that [853] he is free to play with beads or other objects suspended from the hood of the cradle. Often he is given a bit of camas root to chew on.

The infant seldom receives physical demonstrations of affection, nor does the mother carry him in her arms. However, he is watched continually; and the mother or other adults often pause in their work to talk to the child. They tell a boy to be strong and brave and grow

[114] [1]Cradling practices are described by Barrett (1910), pp. 257 ff., Spier, pp. 57-59, and Voegelin, elements 3263-3266.